



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

the making, and accordingly that the Trinitarian creeds were needed *in their day*; and he *seems* to think that the Athanasian, Nicene, and Chalcedonian Creeds are nearer the truth in Christology than the Unitarianism of the Church in the first century.

In the next chapter, on the "Limitation of Personality in Christ," (the first being entitled its "Culmination,") he insists that in prayer (which is the strongest test of our faith) the heart demands one supreme object, a reality undisturbed by discordant words, without "an interposed secondary person, intercepting and superseding the Supreme." In the chapter on Miracles, Dr. Hedge denies that Jesus "ever stormed the senses in order to carry the heart"; he contends that "faith is not the offspring of miracles, but miracles, of faith"; he admits that a miracle cannot be proved, but asserts that it *can* be believed; he thinks the way to prove Christianity is to practise it, and that in view of the great phenomenon of the Gospel itself, as a palpable fact, it is "a small thing" "to quarrel about the record and fight against miracles, with this miracle of all time staring us in the face."

The Essays on the Spirit, the Letter (or Form), on Saving Faith, Grace, Predestination, Immortality, Retribution, renew and carry forward in the light of Revelation and Reason the discussion of corresponding themes in the First Book as "within the bounds of Theism."

Finally, as the work began with thoughts on the influence of character in shaping the creed, followed by a defence of the *natural* as a basis of religion, so it closes with, first, an Essay on "two types" of character, the Jew and the Greek (the conservative and the inquisitive), showing the importance of their co-operation in building the house of our faith; and, secondly, with an admirable discrimination between the spurious saint of the popular religion and the genuine saint of the true religion,—the man of God, such as the faith which this book has depicted would tend to produce.

After this analysis of its contents, we need hardly repeat our opinion of the value of the book. It is a fine expression of the genius of an independent thinker, and a catholic, Christian believer. It is a timely antidote to the sophistries of the latest disparagers of the Christian faith.

---

21. — *Familiar Words: an Index Verborum or Quotation Handbook, with parallel Passages, of Phrases which have become imbedded in our English Tongue.* By J. HAIN FRISWELL. London: Sampson Low, Son, and Marston. 1865. 16mo. pp. 434.

IN the Preface to this volume, Mr. Friswell, in a sentence of remarkable verbal ambiguity, says, "The Editor has to return his acknowl-

edgments to many gentlemen ; to the Editor of Notes and Queries, the columns of which [sic] he has frequently availed himself [sic] ; to a work [is a work a gentleman?] issued in America by Mr. Bartlett, in which all the quotations from one author are placed under the same name, and who [the work or the gentleman?] has omitted nearly twenty English authors here quoted from," etc., etc.

Every reader in America knows Mr. Bartlett's useful and excellent "Familiar Quotations." A smaller volume had been published in England, under the title of "Handbook of Familiar Quotations," but Mr. Bartlett's work was already in progress, and he was little, if at all, indebted to his Transatlantic predecessor. One would judge from Mr. Friswell's words that he owed no special debt to Mr. Bartlett. But in looking over his volume, we find curious evidence that his debt is one of such magnitude that he may well have shrunk from informing the public of it. It is enough to ruin his credit. The truth is, that he owes at least nine tenths of his *Familiar Words* to Mr. Bartlett's *Familiar Quotations*. Thus under letter A, there are 300 quotations, of which 278 are taken from Mr. Bartlett ; and under letter S, there are 308, of which 276 are from Mr. Bartlett. Or, to make a comparison of another sort, there are 378 pages of Mr. Friswell's *Familiar Words*, of the same size as Mr. Bartlett's *Familiar Quotations*, but a little more closely printed, so that the matter in the two volumes does not greatly differ in amount ; and of the passages cited in Mr. Bartlett's volume, all but 34, exclusive of some contained in the notes, are transferred to that of Mr. Friswell.

This wholesale borrowing, to call it by an inoffensive name, is moreover frequently very inaccurately and clumsily done. Mr. Bartlett has arranged his extracts under the names of the authors from whom they are taken. It thus often happens that the head-line on a page gives the name of the author, citations from whose writings commence on the page, the upper part of which is occupied by citations from the preceding author. Mr. Friswell, misled by the head-line, has frequently attributed a quotation to a wrong author. For instance, on p. 12, the familiar lines from Longfellow's "Resignation,"

"The air is full of farewells to the dying,  
And mournings for the dead,"

are assigned by Mr. Friswell to Holmes, the head-line in Mr. Bartlett's volume giving Dr. Holmes's name. On p. 54,

"Bibles laid open, millions of surprises,"

is in like manner ludicrously assigned to Suckling, instead of to George Herbert. On p. 114, J. R. [sic] Key is credited with a stanza that

belongs to J. R. Lowell. Other instances of the same sort occur. At the end of his volume, Mr. Bartlett has arranged various quotations under the general head of "Miscellaneous," giving references, however, to their authors. Mr. Friswell has transferred these quotations to his volume, and contented himself with assigning them to "Miscellaneous," an author at least as voluminous as the "Anonymous" of our Hymn-Books.

We do not know who are the "nearly twenty English authors" citations from whom are declared by Mr. Friswell in his Preface to be "omitted by Mr. Bartlett." The only one whom we have discovered is Mr. J. Hain Friswell himself. He has cited passages from this author, which are undoubtedly "familiar words" to him, but are certainly not so to any one else.

A minor fault of this volume is its incorrectness. It is full of mistakes of all sorts, such as might be expected in a work of such false pretences.

We estimate the acknowledgment by Mr. Friswell of his indebtedness to Mr. Bartlett's book, and his statement in his Preface that his "work has been a long time in hand, line has been added to line, and in its progress it has grown to its present dimensions," as an illustration of Rochefoucauld's maxim, (conveyed from Mr. Bartlett's volume into Mr. Friswell's,) that "Hypocrisy is a sort of homage that vice pays to virtue."<sup>3</sup>

---

22. — *The Hillyars and the Burtons: a Story of Two Families*. By HENRY KINGSLEY. Boston: Ticknor and Fields. 1865. 12mo. pp. xi, 419.

"THE old question between love and duty," says the author in his Preface, "I have in this story used all my best art in putting before the reader." A bad best, we are constrained to say, Mr. Kingsley's best art seems to be.

It is true that, like most other problems given us to solve in this world, the problem of love and duty is so difficult, and so overlaid by confusing circumstances, that we go wrong oftener than right, and as men and women we do little more than repeat in a larger school our experience as children, when, after long puzzling over our sums, we used to work back from the right answer, and discover too late when it was that a false method misled us, making the correct solution thenceforth impossible, and the rest of our labor vain. But in books, in "novels of purpose," which professedly aim to teach, even if we say nothing of the implied obligation resting on them to be artistically con-